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Lake of Lotus

Bimonthly

Issue No.36

Hong Kong November 2011

Taiwan December 2011

2011年11月 香港
2011年12月 台灣
(逢月初出版)
雙月刊

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How to Reveal Emotions and Pass on Positive Messages of Acceptance, Understanding and Dedication to a Patient?

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HK\$10

香港

ISSN 1816-8019-11



9 771816 801006

NT\$80

台灣

ISSN 1816-8019



4 712070 144651

山西大同雲崗石窟

English Version :

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by Vajra Master Pema Lhadren,

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The Profound Abstruseness of
Life and Death

The Meaning of Near-Death Experiences (36)

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Translated by Simon S.H. Tang

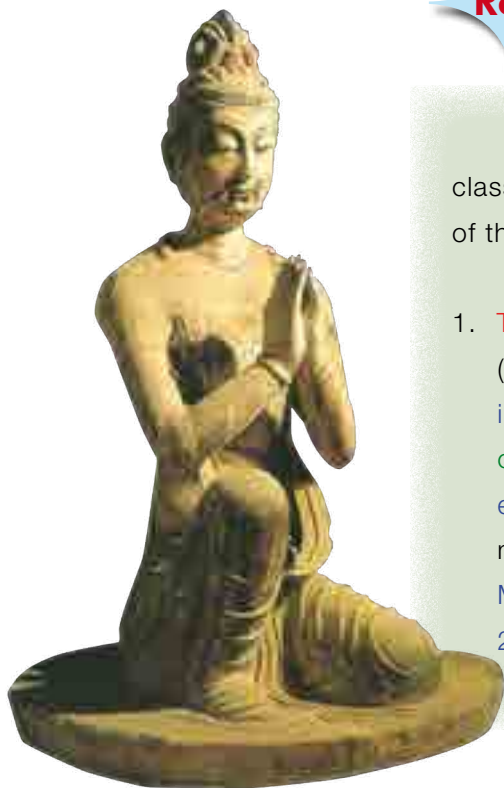
**How to Reveal Emotions and Pass on Positive Messages of Acceptance,
Understanding and Dedication to a Patient?**

What Should be Taken as the First Priority When Caring for a Patient?

Excerpt of Last Chapter: Various Reasons on the Formation of Different Scenes at the "Moment of Death"

The "scenes at the moment of death" can be roughly classified in the following categories in accord with the varieties of the "main causes" and "auxiliary conditions":

1. The "Separation of the Four Elements" – the "main cause" (the internal "consciousness" and "sub-consciousness", including all kinds of memories) conjoins with the "auxiliary conditions" (the 'Separation of the Four Elements' in the external circumstances) in forming the "scenes at the moment of death" (please refer to the articles on "The Meaning of Near-death Experiences" in Issues 8 and 20 of the "Lake of Lotus").



2. The “Endorphins Inside the Brain” – the “main cause” (the internal “consciousness” and “sub-consciousness”) conjoins with the “auxiliary conditions” (the “endorphins inside the brain” of the external circumstances) in forming the “scenes at the moment of death” (please refer to the article on “The Meaning of Near-death Experiences” in Issue 21 of the “Lake of Lotus”).

3. The “Karmic Forces” – the “main cause” (the internal “consciousness” and “sub-consciousness”) conjoins with the “auxiliary conditions” (the “karmic forces” of the external circumstances) in forming the “scenes at the moment of death”. This can be further classified into the following two kinds:

i. **Wholesome Ones** – arising from: (a) virtuous retributions (please refer to the article on “The Meaning of Near-death Experiences” in Issue 21 of the “Lake of Lotus”); and (b) the efforts of one’s Dharma practice (the main theme of this article in this issue).

ii. **Unwholesome Ones** – arising from: (a) vicious retributions; and (b) the forces of karmic creditors in seeking compensations on one’s karmic debts.

According to the records of different surveys, most of the dying people had seen the following scenes:

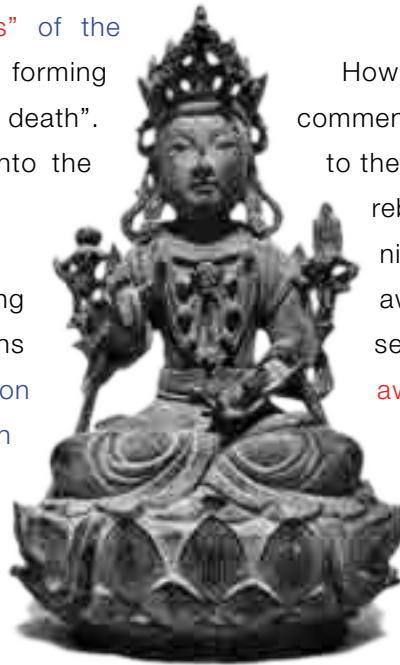
1. **Protectors or avengers:** (i) **good ones** – saw kith and kin who had passed away, unknown protectors, deities or Buddhas coming to fetch for oneself.

(ii) **bad ones** – being besieged by a crowd of ferocious persons or beasts, and going along in company with groups of people who looked confused.

2. **Strange places:** (i) **good ones** – saw pavilions, balconies, buildings, flower fields, rivers, light zones, towns or cities.

(ii) **bad ones** – saw wilderness, forests, darkness, caverns, hells.

3. **Messy Issues that cannot be recalled clearly.**



How would the Buddhist point of view comment on these phenomena? According to the Buddhist teachings, it was said that rebirth would take place within forty-nine days after a person has passed away, then why would a dying person see the kith and kin who **had passed away long time ago** still coming to fetch for him or her? Why had not the kith and kin taken rebirths after so many years posthumously? Are the appearances of these deceased persons merely the illusions of the person who is going to die? Or were they really true? Are there any other reasons?

Are those strange places the destinations where they are going to be reborn into? Under what circumstances would the normal rebirth of a dying person be negatively encumbered? Is there any way to help a deceased person to avert sufferings and elevate to a better place of rebirth?

Human beings have four kinds of conditions of consciousness (please refer to the article “The Wisdom in Directing One’s Dharma Practice” in Issue 26 of the “Lake of Lotus”) as follows:

1. **Beta β waves** – the “conscious condition” of daily living;



2. **Alpha α waves** – the relaxed “consciousness condition”, such as in entering into the elementary stage of “visualization”, or at the first stage of “mental concentration”; or the condition when the “spiritual body” is **slowly separating** from the “physical body”;

3. **Theta θ waves** – the peaceful “conscious condition” of having entered into higher levels of “visualization”, or at the deeper levels of “mental concentration”;

4. **Delta δ waves** – slow “conscious condition” of not having any dreams, and in a stage of slow-wave deep sleep.

In fact, how does the arising of the different stages in approaching death and its “transformation of consciousness” affect the thoughts and behaviors of dying patients? What are their relationships with the “scenes at the moment of death”? How should the family and kin and kith who take care of the dying patients respond to the “transformation of consciousness” and change of “scenes at the moment of death” for guiding the emotions and spiritual direction of the dying patients? Could the “transformation of consciousness” and the change of “scenes at the moment of death” be complementary to each other? Furthermore, the “**disintegration of the Four Elements**” of the physical body **also affects** the “transformation of consciousness”, as well as on the change of the “scenes at the moment of death”. Hence, how

should one support and provide guidance to a dying patient in order to **reduce or resolve** the predicament from these problems?

What is the Ultimate Assistance in the First Stage of Approaching Death?

The care-givers, kin and kith and professional counselors should perform the following steps when a dying person is **approaching the “first stage of death”**:

1. **Accepting and Understanding**
2. **Listening and Observing**
3. **Analyzing and Adopting**
4. **Leading Out and Guiding In**
5. **Accompanying with Unspoken Consensus**



The key points of application and their importance on the issues of “Accepting and Understanding” and “Listening and Observing” had been clearly highlighted in the cases of the previous chapters (please refer to the articles on “The Meaning of Near-death Experiences” in Issues 29-30 of the “Lake of Lotus”), as well as on the issue of “Analyzing and Adopting” by the dying persons (please refer to the article on “The Meaning of Near-death Experiences” in Issue 31 of the “Lake of Lotus”) have been clearly explained.

To most people, the issues of “Accepting and Understanding” and “Listening and Observing” are not difficult to do and it is relatively easy to carry out under the **call of “love” and with one’s wisdom**. Not too many skills will be required. Even though a person has never learned of the relevant know-how, nor have received any such relevant training, he or she can still spontaneously provide proper care or resolve various problems for the seriously-ill persons, or dying patients.

However, the quality and depth of the resolution to a problem would be inadequate or imperfect, due to the lack of relevant know-how or training by the participants. In order that both the care-giving family members and the dying patients do not have remorse which will be too late to repent later on, but only **ultimate offering in farewell with a “heart-to-heart connection and having no trace of regret”**, the following three steps should be





included in the issues that must be done when a dying patient is **approaching the “first stage of death”**.

There are at least two parts to the issue of “Analyzing and Adopting” in the third step. The first part of “Analyzing and Adopting” is to be **directed by a dying patient**, while the second part of “Analyzing and Adopting”, which is to be **directed by the care-givers, kin and kith and professional counselors**, have already been

discussed in the previous two chapters (please refer to the articles on “The Meaning of Near-death Experiences” in Issues 32 and 33 of the “Lake of Lotus”). The fourth step on “Leading Out and Guiding In” has already been discussed in the next before last chapter (please refer to the article on “The Meaning of Near-death Experiences” in Issue 34 of the “Lake of Lotus”). Now, we are discussing on the fifth step on “Accompanying with Unspoken Consensus” (please refer to the article on “The Meaning of Near-death Experiences” in Issue 35 of the “Lake of Lotus” for some parts that we have already discussed).

The Key Points of “Accompanying with Unspoken Consensus”

When a person comes across a major crisis, some expectations will certainly arise from oneself. Besides some vague wishes, it is crucial that some pragmatic needs should be satisfied which would be more significant to them. For instances, when a person gets cancer, the most needed would be someone who cares about him, understands him, accepts him, makes company with him and assists him to go through the proper treatments.

Therefore, a care-taker must stand by the side of the patient and understand what is the patient's

need and most wanted thing. At the same time of understanding, the care-taker would best be able to develop a relationship on the issue of “**Accompanying with Unspoken Consensus**” with the patient.

There are a few key points in the development of such kind of a relationship:

- (1) **On the same camp of companionship** – comprising of
 - a) **Listen** to the patient **empathically**,
 - b) **Express the empathic feelings** as personal experience to the patient,
 - c) **Pass on the message** of accepting, understanding and tribute **with genuineness**.
- (2) **Unspoken Consensus from Heart to Heart** – comprising of
 - a) **Develop Unspoken Consensus** – under reasonable circumstances, carry out more welcome behaviors to the patient,
 - b) **Express Unspoken Consensus** – with the attitude to express feelings that the patient recognizes and considers as of same direction,
 - c) **Coordinate Unspoken Consensus** – when deviation appears, employ proper approach to coordinate mutual thoughts to shorten the distance and seek for building of common ground for unspoken consensus.

How to Reveal Emotions and Pass on Positive Messages of Acceptance, Understanding and Dedication to a Patient?

- (1) “**Accompanying**” with the stance on the same ground -
 - c) “**Pass on**” messages of acceptance, understanding and dedication **with genuineness of emotions**:



Most of the time, kin and kith or care-givers of the patient are exposed to tremendous pressures while caring for the patient. When the pressures are too heavy, they might incidentally reveal their emotional feelings in front of the patient. There are cases that care-givers cannot stand so much of the pressures that they have to vent out their emotions, or having the sentiments of fear and unwillingness upon the impending departure of the patient. These emotions on both sides are worse enough to make them feel exhausted, not to mention the countless cases of work pressures or sentimental vexations in one's daily life. Therefore, the emotions of kin and kith or care-givers that are unfolded in front of the patient are often **very complicated with multiple dimensions of emotional feelings**. Even the subject himself/herself has difficulty in distinguishing clearly the various facets of behavior so appeared.

Since those are manifestations of various indistinguishable facets of emotions, and so if a person just exposes them in front of the patient in a casual manner, it is believed that this would accelerate the impending death of this seriously-ill patient. Hence, the kin and kith or the care-givers of a patient must clearly understand that the genuine sentiments to be exposed should not be without any reservation, nor should it be pure expressions of negative personal emotions. It must be **a kind of revelation of positive genuine emotions with selective discretions**.

Case 42

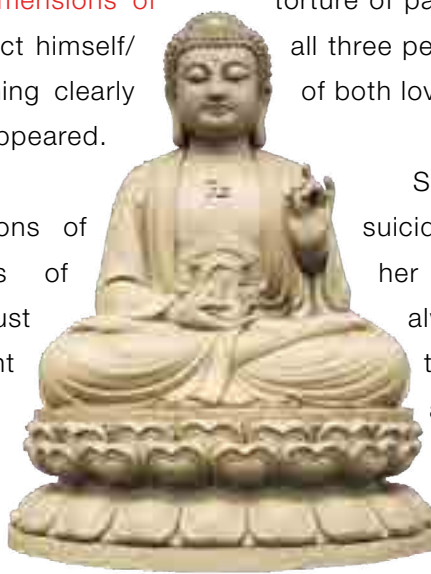
It is a case worthy for our reference. It is about a lady who had been married for sixteen years with four children. Her husband was a rather renowned and highly respected figure in the educational field. Their family lives were calm and peaceful. Regretfully, because of their common works three years ago, the husband came to know a female

colleague, and due to their mutual interests and as time went by, they progressed to develop into a love affair.

When this lady came to know about this love affair of her husband, she suffered an unspeakable pain ever in her life. She demanded for a divorce; however, her husband did not accept it. She was **stuck in this conflict and could not make a decision one way or the other**. She could not accept the fact that she has to share the love of her husband with a third party, neither was she able to accept the fact that her husband has the love of another woman in his mind. However, she still deeply loves her husband. As such, she lives under the great torture of painful emotions for three years, and all three persons were intertwined in this swirl of both love and hatred.

She often thought of committing suicide, but she could not want to leave her four children behind, and so she always feel unbalanced. Having gone through periods of difficult times, and with her children coming of age, it was anticipated that a more blissful and perfect period of her life should be around. Then, all of a sudden, how come such kind of an unfortunate event broke out right at this moment? She has no friends nor relatives to speak to, and neither was she willing to let her children know about this case, as this might tarnish her husband's reputation in the eyes of others. **Having endured these sufferings without making any noise, she was almost driven to become crazy! She wore a tearful face constantly all day long.**

Today, three years has passed and the situation has dramatically changed. Her husband suffers from liver cancer, and his diagnosis of this is already at the terminal stage. The disease progressed to a stage that he is bed-bound for his final days. She and the 'mistress' of her



husband take turns to give care. She really wants to solely take up the responsibility of caring for her husband, but then her husband keeps on murmuring the name of his 'mistress' all the time. The 'mistress' also lingers around in the ward and does not want to leave. Consequentially, both parties compromised to take turns in providing their care for the patient.



In the process of caring for the patient, both parties appear to **make their last efforts of competing with each other.**

This lady appears to **have accumulated too much indignation and incomprehension** for the last three years. At the impending moment of departure of her husband for good, she has reached the critical point of emotional break-out. She is eager to render the best care to her husband who is at the final stage of life, but the discontent and indignation in her mind have made her **to be constantly out of control of her own behaviors.**

When her husband said to her lightly "please forgive me", she burst into tears and cried like mad, embracing her husband and kept rocking and slamming his body without stopping, until the nurses were startled and rushed in to separate them. When her husband accounted for the unfinished jobs, or requested her to fulfill his certain wishes, she would start asking: "Have you ever thought of my feelings? Have you ever given any consideration for me? You are just too selfish!" When she came to know of her husband's discussions with his 'mistress' on the same issues of unfinished jobs and unfulfilled wishes, she became so out of control and **started the quarrel with his 'mistress' in the ward.**

Her **exposure of inner sentiments to her husband is wholly a vent of emotions.** On the appearance, she is giving care to her husband and is accompanying him in the last journey of his life. Moreover, in order not to disappoint her husband,

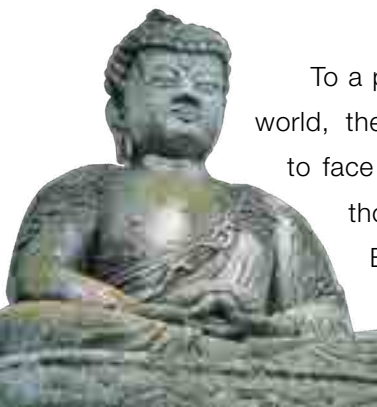
she is willing to take turns with his 'mistress' for caring of him. On this sentimental aspect, she is really courteous and has a wide scope of mind. It is a manifestation of her deep affection on her husband, and was thus reflected in such selected choice of a rational behavior. However, in reality, what her behavior really brings is a situation of the last and ultimate entanglement and torture.

Looking at the other side of her husband's mistress. Not only is she gentle and considerate, she gets along with the patient **with an attitude of positive thinking and behavior in manifesting her inner feelings.** She keeps passing on the messages **of acceptance, understanding and dedication to the patient.** Each time when his 'mistress' shows up, the patient would grin as if seeing sunlight in the dark. However, when his wife comes, the patient would become sorrowful and remorseful, just like the scene of a mouse seeing a cat.

What Should be Taken as the First Priority When Caring for a Patient?

When caring for a patient, what should be taken as the first priority: the feelings and benefits of the patient, or whether it should be those of oneself? Every person who is sensible and reasonable would take the feelings and benefits of the patient as the first priority. However, every person **whose emotions have been hurt** would choose to take one's own personal feelings and benefits as their first priority. It can be said that the person who is lying in the hospital bed is a patient, while the one who is responsible to take care of the patient might well be an emotional patient. In this case, whose feelings and benefits should be considered as the most important ones? Who is the most miserable person?





To a patient who is about to leave this world, the problems that he would have to face is much more complicated than those who are still alive. From the Buddhist point of view, all those sentient beings who are about to die would have to face the following problems:

1. When one is losing one's physical body, the individual would not be able to have any kind of communication with the living people. Therefore, he **must have to arrange and take care of those issues that are deemed to be important as soon as possible**; otherwise, at the moment of death, the dying person would still be so much concerned about those unfinished matters. Since he is unable to let go his firm grasp of different attachments, he would not be able to pass away peacefully. As a fact, how risky and dangerous it would be for the deceased person if his departure is not at peace?
2. When one is losing one's physical body, the individual would have to face **an entirely new form of existence**. He would find out that he still continues to exist, and will not simply disappear with the death of his physical body. Whether one's spiritual condition is good or bad would intensively affect one's living environment and its stability. The unfinished matters and personal relationships would make one to become restless with anxiety, and thus making one's "spiritual body" not being able to settle down. Under such circumstances, one would **experience tremendous sufferings, at least several times stronger than the feeling of pains while one is still alive**.
3. When an individual is still alive, no matter how badly he suffers, he still has the opportunity to settle unfinished matters and to remedy


the broken personal relationships for the pacification of one's "mind". However, a deceased person **who, even though continues to exist, is unable to handle anything** or to mend any personal relationships. Moreover, the deceased person might have some sort of psychic power in knowing certain events to happen in the future. As such, he would **become very anxious** but is unable to do anything. Such sort of anxiety would cause his "rebirth" for the start of a new life to be in chaos and danger. Anxiety with impatience could result in one's wrong judgments. One's future destiny would thus be **bogged down in a rather miserable situation, and would have to endure an extremely long period of torture**. Once the "spiritual body" has linked up with materials in forming a new life, the sentient being would have to wait until the decay of the materials in order to regain one's freedom of the "spiritual body". And even if one's freedom of the "spiritual body" has been obtained, **if one's "pattern of thinking" remains unchanged, the history of miserable situations would continue to repeat without ever ending**. This is, indeed, the true face of "death and reincarnation". It is also **the natural operation of "causes and conditions" due to the fact that "everything comes from the mind"**.

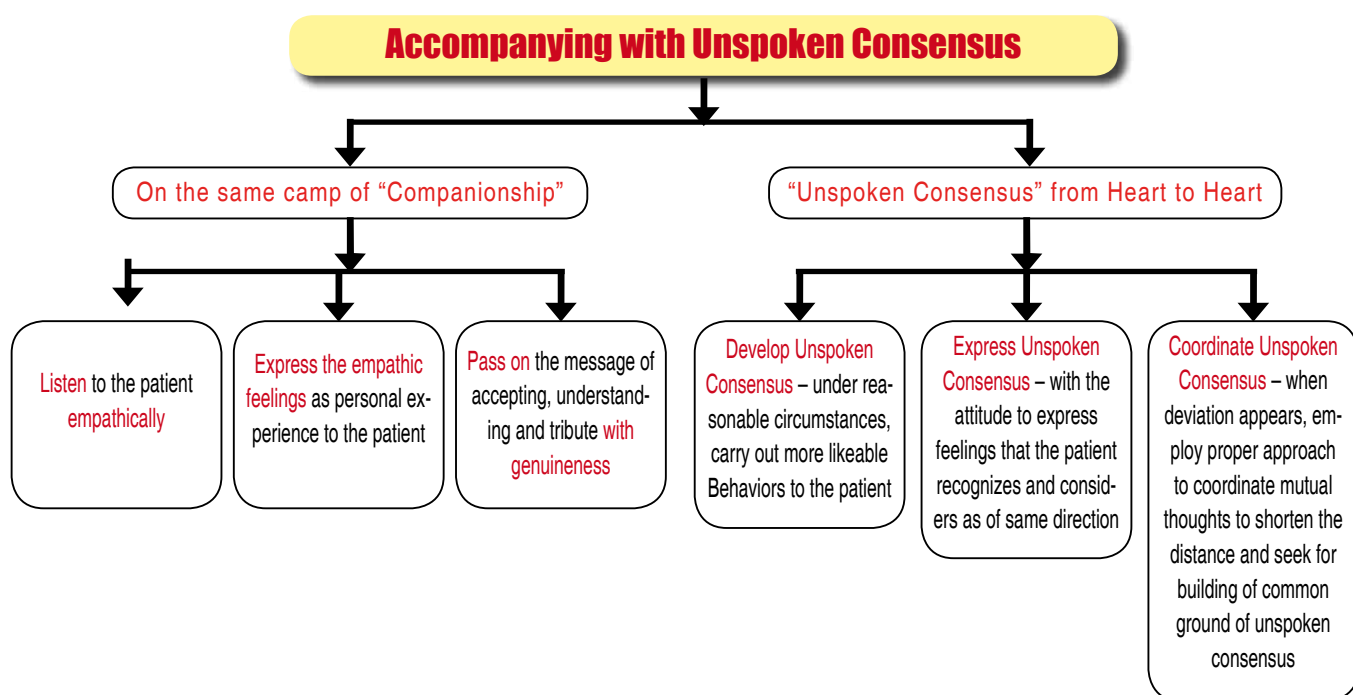
A patient who is about to die would have to face much more difficulties and dangers than that of a living person. The deceased would have to face one's departure from one's family for good, the kind of unpredictable changes in the modes and environments of existence, as well as the possible risks of entering into long and distressful situations while one is "being reborn". Therefore, **the issue on the feelings and benefits of those who are about to leave this world should be of the first priority for our resolution**. For a living person, unless whose life is confronted with high risk factors or impending



death, otherwise the feelings and benefits of the dying patient should first to be taken care of. One should not give weight to one's own selfish interests for the discharge of dissatisfaction and emotional feelings to the dying patient.

In order to take up the heavy duty of giving care to the dying patient, the lady of the above-mentioned case analysis must have to figure out how to pacify her own emotions. If she could not do it, she has to hand over this important responsibility to someone who has the ability to do so. As for the patient, if one does not want

one's own destiny to end up in extreme miseries, one should also select a most suitable person to take care of oneself. A person who, being intertwined with you in the mix of love and hatred and unable to take control of one's own emotions, is not a suitable candidate for you as one's long-term care-giver. **At the final moment of death, all issues of family affection, sentiments and relationships should not be positioned over and above the feelings and benefits of the patient. All the points of consideration should be emphasized on the feelings and benefits of the patient.....(To be Continued)** 



Remarks:

1. The newly-released book on **"The Meanings of Near-Death Experiences (1)"** has been published. Its contents include the articles on "The Meanings of the Near-Death Experiences" from Issues 1 to 10 of the "Lake of Lotus".
2. The newly-released book on **"The Meanings of Near-Death Experiences (2) – The Key Points at the Moment of Death and the Essential Revelations of the Tibetan Book of the Dead"** has been published. Its contents include the articles on "The Meaning of the Near-Death Experiences" from Issues 11 to 20 of the "Lake of Lotus".
3. The newly-released book on **"The Meaning of Near-Death Experiences (3) – The Various Ways of Realization and Rescue of Dying Kith and Kin"** has been published. Its contents include the articles on "The Meaning of Near-Death Experiences" from Issues 21 to 30 of the "Lake of Lotus".]

The Wisdom in Directing One's Dharma Practice (36)

By Vajra Master Pema Lhadren
Translated by Fong Wei

- How Can One's "Potentials" Leap Over the Barriers Constantly Controlled by One's "Consciousness or the Unconscious"?
- The Interrelationships of the Sounds of the Human Body with One's Dharma Practice, And with That of the "Consciousness" and the "Subconscious"

Excerpt of Last Issue

For the general populace, and even up to the great Dharma practitioners, their objectives of Dharma practice should be more or less of the following types:

1. **Praying for worldly desires** – For example: to seek for oneself and one's own relatives to have "longevity, recovery from illness, success in one's career, good marriage, wealth increase, averting disasters and relief from sufferings, as well as reunion with those deceased loved ones". Also, there are those who hope to get the "ease of heart and security at the present life", etc.; or for "fame, wealth, respect" in order to study Buddhism; as well as for those who put in efforts to practice the Dharma.





2. **Rebirth in the good realms** – For example: to hope and pray for rebirth in the heavenly realm, or in the human realm, and not to fall into the evil realms (of animals, hungry ghosts and hells).
3. **Liberation from the tractions of the “cycle of karmic existence”** – to hope and pray for the freedom in deciding for oneself as to whether one would be reborn into the six realms (of heavens, asuras, humans, animals, hungry ghosts and hells), or whether to remain in the highest level of the “Realm of Form”, such as the “Akanistha” (the “Heaven at the End-of-Form-Realm”), which is beyond the control of the tractions. (Please refer to the explanations on the “Three Realms” in the article on the “Profound Abstruseness of Life and Death: The Meaning of Near-Death Experiences” in Issue 17 of the “Lake of Lotus”).
4. **Attainment of Buddhahood** – The recovery of one’s “Primordial Nature” and the originally possessed and boundless capabilities, which are free from any bondages and to remain in the “Dharma Realm”. (The “Nature of the Mind”, also known as the “Buddha Nature”, or the “Primordial Nature”, refers to the original possession of that most crystal clarity of awareness. Please refer to the articles on “The Meaning of Near-Death Experiences” in Issues 4 & 5 of the “Lake of Lotus”).
1. **Prayers** – Including confessions, repentance of one’s conducts, and in the making of aspirations and wishes;
2. **Recitations** – mantras, Buddhas’ Holy Names, or sutras;
3. **Visualizations** – themes include the formulae for different types of “meditation”, or even the making use of the internal functions of one’s body for coordination.

Irrespective of which types of practice methods, it must include the training of one’s “mental strength”. Otherwise, it would not be able to produce any effects. One of the important points for judging which of the practice methods are the most effective ones is the degree of influence that these can have on one’s “mental strength”? What percentage will they constitute?

The previous five chapters have clearly explained the effects and mysteries that the sound has produced upon people (Please refer to the articles on the “Wisdom in Directing One’s Dharma Practices” of Issues 24, 25, 26, 27 and 28 of the “Lake of Lotus”). The part on the rationale for the “resonance” and “operations of particles” is one of the functions on the recitation of mantras. Since the sound of mantra does not necessarily have to be words that could be translated or understood, particularly those mantras which are meant for the following purposes:



What are the methods that one can choose in order to achieve these four types of objectives? What will be their effects? What are the critical key points that one should pay attention to when judging upon and in choosing those methods of Dharma practice? Regardless of what kinds of religions, the practice methods can be broadly divided into the following types:



1. linkage or condensation;
2. cutting off the linkage or condensation;
3. taming and shattering.

The previous few chapters (in particular please refer to the article on the “Wisdom in Directing One’s Dharma Practice” in Issue 26 of the “Lake of Lotus”) have mentioned that the merits of having received the “relevant teachings” in the recitation of mantras are remarkable and vast. As to its abstruseness, apart from relating to its rationale on “resonance” and the “motions among the particles”, it is also very much related to the different high or low levels of the “Right Concentrations” (or “Samadhis” in Sanskrit). According to Bodhisattva Maitreya’s classification, in Volume 45 of the “Yogacaryabhumisastra”, “Dharanis” are divided into the following kinds:

- (1) **Dharma** Dharani – the successful symptom for the receiving of the “relevant trainings” in the proper recitation on this type of “mantras” is that one would be able to remember the words and sentences of the various Sutras in one’s numerous lifetimes (please refer to the article on the “Wisdom in Directing One’s Dharma Practice” in Issue 26 of the “Lake of Lotus”).
- (2) **Meaning** Dharani – the successful symptom for the receiving of the “relevant trainings” in the proper recitation on this type of “mantras” is that one would be able to remember the

meanings of the Sutras in one’s numerous lifetimes (please refer to the article on the “Wisdom in Directing One’s Dharma Practice” in Issue 26 of the “Lake of Lotus”).



- (3) **Mantra** Dharani – the successful symptom for the receiving of the “relevant trainings” in the proper recitation on this type of “mantras” is that, through one’s “meditational power”, one would be able to experience the special effects of the “mantras”, and would thus be able to help other sentient beings to remove all kinds of calamities and illnesses (please refer to the article on the “Wisdom in Directing One’s Dharma Practice” in Issue 27 of the “Lake of Lotus”).

- (4) **Endurance** Dharani – the successful symptom for the receiving of the “relevant trainings” in the proper recitation on this type of “mantras” is that one would be able to know the true existence of, and the real meanings behind, the various Dharmas, as well as the ability without losing them (please refer to the article on the “Wisdom in Directing One’s Dharma Practice” in Issue 28 of the “Lake of Lotus”).

How Can One’s “Potentials” Leap Over the Barriers Constantly Controlled by One’s “Consciousness or the Unconscious”?

For the origin of the sound of the human body, where does it actually come from? Does it come from one’s physical body, or from one’s “consciousness”? Does it come from the superficial level of one’s “consciousness”, or from



the deeper level of one's "subconscious"? To what degrees can they render assistance to one's Dharma practice?

Let us not talk about the sounds that are harmful to the human body. For the sounds that are beneficial to the human body, they are not only able to **infect upon one's mood**, but can also **heighten one's awareness** and even **lead one's spiritual state to another level of the world**. For example music, it can always make the participants discard their original personalities, basking in a **jolly and liberated** state of condition. As for songs, they are masterpieces of mixing human sounds with the music. By using the **sounds and rhythms** so generated, one can gather one's powers of concentration, making it a way to adjust one's "body, mind and spirit".

Other examples are some of the sounds of Mother Nature that are beneficial to the human body. They can make people **feel the harmonic** oceans, rivers, mountain streams, waterfalls, the sound of wind, as well as the rustling leaves, the swaying branches and leaves, the tickling rain, the clarity of birds' songs, the voice of dolphins, etc. All these sounds will, consciously or unconsciously, elevate one's spirit, **taking it forward towards a good quality state of a much higher frequency**. These sounds can catalyze the spiritual level of human beings, such that their "potentials" can **leap over the barriers constantly controlled by their "consciousness or the unconscious"** to achieve further **elevation or the release** of potentials.

In other words, a good quality type of sound would have **the power of transforming the state of one's life**, no matter how short this sound would be. Then how can one **make use of** the "conscious" sounds of human beings **to transform** to the "unconscious" sounds, and

to further manifest, deeply and thoroughly, the transformation of the sounds with the power in elevating one's state of life? This is **one of the key points in "Vajrayana" practices**.

Listening to music belongs to a **passive style** of transformation and elevation. In some cases, it plays an important role. For example, nowadays, there is a kind of music therapy specifically practiced to serve the dying people. For those dying persons who have no religious faith, or even being resistant to religious belief, this is a sound of happiness, a good relieving and helping method.

There are countless cells and organs in a human body. Accordingly, many kinds of vibration frequencies exist inside the human body. "Molecules" to "bio-energy" are all surrounding the entire body. If one can make use of the sounds in an **active mode** and in an **appropriate way** to transform the body, it will not only correct the wrong frequencies, but will also reconcile the different frequencies to become harmonized in the same direction. By using a "resonance frequency" in a consistent manner, one can **elevate one's "potentials and awareness"** to be high enough **to leap over the barriers constantly controlled by one's "consciousness or the unconscious"**, thus obtaining a **wide-scope of high-quality release** of potentials.

Therefore, the use of sounds to elevate one's life can be divided into **both**



passive and active modes. Insofar as the Dharma practice is concerned, the listening to group recitations of the Mantras, Buddhas' Holy Names or the Buddhist Sutras belongs to a passive mode of practice. Though one can arouse and activate the seeds of virtuous roots at one's "conscious or unconscious" levels, it compares far less favourably, in terms of the degrees and effectiveness, with the use of **appropriate** sounds in an **active mode** to kick start and further activate one's "potentials and awareness".

It can be said that every individual possesses a combination of different levels. The movements of the internal "molecules" to "bio-energy" in each combination would produce different frequencies of vibration, thus constituting a unique life for each individual. Accordingly, the **core** of each individual's life has a **basic sound** of its own. This is the "**Seed Syllable**" ("**Bijas**") of the mantra sounds in "Vajrayana" practices.



Although the fine details of the "**core basic sound**" of each individual life are different and unique, in general they can be broadly divided into several types. Hence, in the "Vajrayana" practice of "Mantra Sounds", one will find that the "**Seed Syllables**" ("**Bijas**") of the mantra sounds of many Buddhas and Bodhisattvas are the same. In order to use sounds to rapidly elevate one's own life, one needs to **grasp the general direction** of the "core basic sound" so as to see its significant effects. However, to use a short-cut for entry into

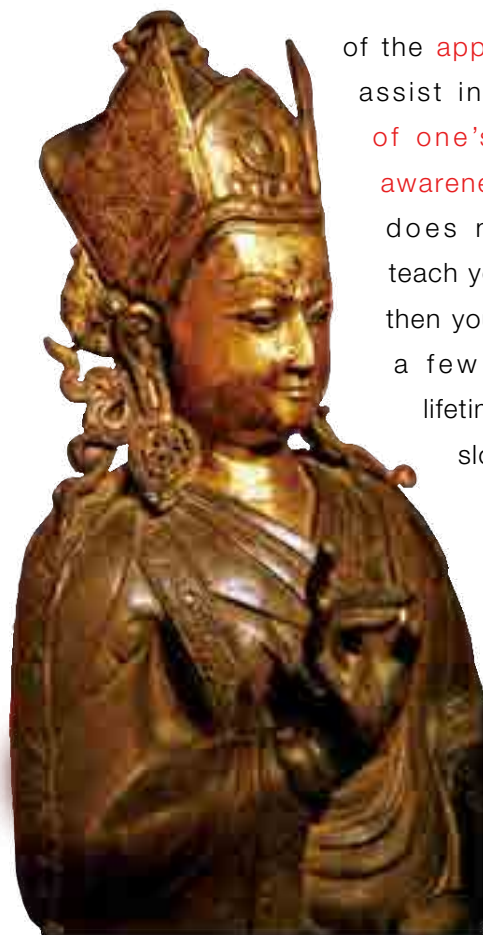
the deeper levels of one's "awareness", or even to the state of "**Emptiness: Neither Existence Nor Voidness**" without hindrance, one must have to master the refined details of the "**core basic sound**".

It is, indeed, not an easy task for one to master the refined details of the "**core basic sound**". To achieve any hope of success, one must have to find a "Guru" who is well-experienced in this aspect. The "Guru" must be able to explain the above principles, while guiding

oneself **through** the various **practices and trainings**. Otherwise, one would only end up in **wandering around at the outskirts of one's Dharma practice**. It is because if one cannot master the refined details of the "**core basic sound**", it means that one will not be able to enter into the **core of one's "potentials and awareness"**.

Putting aside the question of how to find or use the refined details of the "**core basic sound**", let us see how the several

types of sounds in general are to be used? How can one find and use the **appropriate** sounds in an **active mode** in order to assist one's Dharma practice? As for the practice of Holy Dharma, if your "Guru" does not know how to teach you to find a sound frequency which is most suitable for, and closest to, you, then of course the mantras of the Buddhas and Bodhisattvas will be used as a replacement. The question, then, is how should one recite these mantras of the Buddhas and Bodhisattvas in order to make an **active** use



of the **appropriate** sounds to assist in the **development of one's "potentials and awareness"**? If your Guru does not know how to teach you in these aspects, then you will have to spend a few more additional lifetimes to practise them slowly.

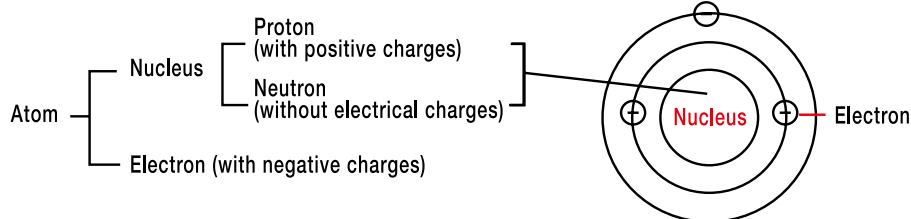
To know the differences in the skills for reciting the "Mantras, Buddhas' Holy Names, or the Sutras", one must first have to understand as to

how many types of reciting skills and techniques are there? **Whether "visualization" is involved** in any of them or not? And if yes, what are the substances of those "visualizations"? Are they **static** or **dynamic**? Whether it is some kind of a "visualization **programming**" ?, so on and so on. The answers to these questions would then have different kinds of handling skills and techniques **in order to induce greater and faster effects**. To know how to find out one's most unique "vibration frequency" that is closest to oneself so as to help enter into the state of **"Emptiness: Neither Existence Nor Voidness"**, such teachings and skills **will only be transmitted to qualified disciples who have the affinity**. As such, this will not be explained here. It follows that detailed analyses on the differences in the various skills and techniques for reciting the "Mantras, Buddhas' Holy Names, or the Sutras" will not be given here as well.

Formation of Components of Living Creatures

Biological organism → system → organs → tissues → cells → organelle → molecules → atoms → sub-atomic particles

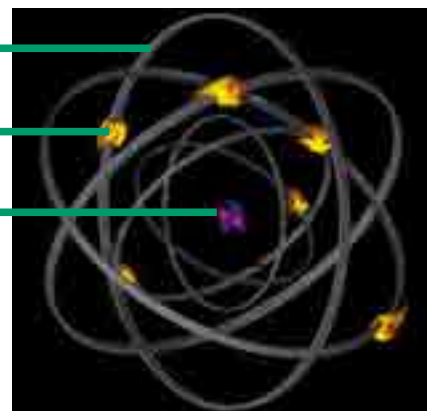
The Internal Structure of "an Atom"



Atomic orbit

Electron

Nucleus



The Interrelationships of the Sounds of the Human Body with One's Dharma Practice, And with That of the "Consciousness" and the "Subconscious"

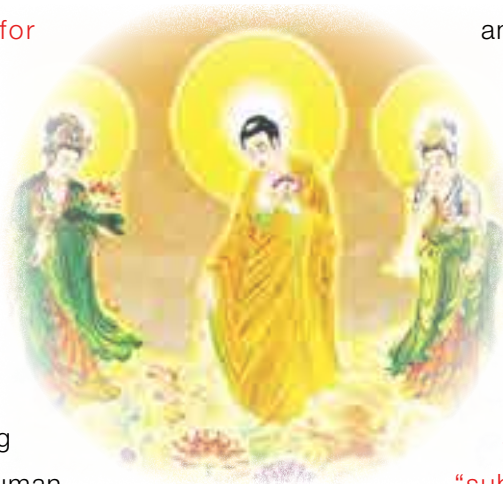
Other than for the use of talking, the sounds of human beings can also be used to express emotions, such as laughter, crying, moaning, sighs, cries of grief, and even yawning, etc. They all have the various functions to relieve our emotions, stresses and tensions. Some of them are generated as the functions of one's "conscious" level, while others are generated as the functions of one's "unconscious" level. Therefore, the origins for giving rise to the sounds of human beings can be divided into those coming from the "conscious" level, and those from the "unconscious" level.

As for the sounds produced from the functioning of the internal organs of the human body, such as farting, stomach gas, intestinal hungry drumming sounds, etc., they belong to the sounds that are generated from one's physical body. Though their origin appears to be from the physical body, but sometimes one's "consciousness or the unconscious" will get involved, in causing changes to one's physical body to produce sounds through emotions.

One's "consciousness" usually has the function of "suppressing the production of sounds". For example, when one wants to roar out of rage, the air flow and blood inside the body become boiling hot, necessitating one to vent out the negative energy inside the body by roaring. At that time, one may be subjected

to the repression by one's "consciousness" to keep quiet or just groaning. Even when one is under extreme distress and sadness, one may be repressed by one's "consciousness" and changed to sobbing or weeping instead of crying loudly.

This kind of repression is not only harmful to one's physical body, it also causes traumas and distortions at one's spiritual level if there is no proper counselling and relief. The repression of the "consciousness" will influence the "subconscious", which would further cause one's physical body to have certain behaviours, dreams, even languages and sounds that are difficult to understand for both oneself and others.



On the other hand, since the repression of one's "consciousness" will adversely affect one's "subconscious", it follows that any positive activation of one's "consciousness" should also affect one's "subconscious" in such a way that it will be elevated to an excellent condition.

Therefore, by influencing one's "subconscious" through the use of sounds produced from one's "consciousness", human beings will be able to produce sounds that can have automatic adjustments of one's body and mind while one is under the "unconscious" state. This will further enable one to find out the sound frequency that is most suitable for and closest to oneself, or it can even be good enough to find out one's most unique "vibration frequency" that is closest to oneself when entering into the state of "Emptiness: Neither Existence Nor Voidness", and is bound to be successful. It is a key method of using one's "consciousness" to influence one's "subconscious" in "Vajrayana" practices.



For the sounds generated from the positive activation power of one's "consciousness", they can achieve the effects of purifying one's "body, mind and spirit", and in the letting go of one's body and mind. They may even be able to help correct one's habitual tendencies that have been accumulated from one's countless past lifetimes by using one's "consciousness" to influence the "subconscious". Hence, the attachments of one's countless past lifetimes will also be set free, and thus helping to arouse and give rise to one's innate "awareness".

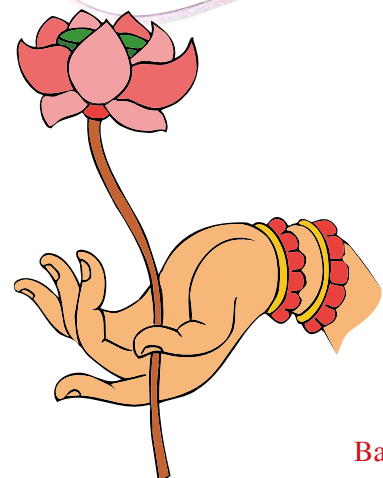
From the superficial levels of maintaining health and longevity for one's body and mind, to the deeper levels of enhancing one's wisdom and in manifesting one's present awareness, to the entering into the high frequency realms of the Buddha-Fields and even in the attainment of Buddhahood, one can start all these through the training of sounds, from shallow to deep levels and from narrow to wide scopes. In order to be successful, this kind of training must have to be led by those "Gurus" who are well-experienced in this aspect. If a guru fails to even explain the effects of this kind of training (let alone the real experiences of practical training) in this aspect, the desired results can hardly be achieved, as in the case of a blind person touching an elephant to find its truth.

Insofar as the practice of the Holy Dharma is concerned, the methods of producing sounds in the human beings, with the different skills for reciting the "Mantras", "Buddhas' Holy Names" or the "Sutras", have indeed rendered a large degree of assistance. If they can be further collaborated and fit in well with the assistance of the different types of "mind training and

visualisation", their effects will be far beyond one's imagination. This is one of the reasons why "Vajrayana" practices have been regarded as a short-cut of one's Dharma practice.....(To be Continued)

Notes:

1. The newly released book on "The Wisdom in Directing One's Dharma Practice (1)" has already been published. The content includes the articles on "The Wisdom in Directing One's Dharma Practice" from Issues No. 1 to 10 of the "Lake of Lotus".
2. The newly released book on "The Wisdom in Directing One's Dharma Practice (2) - Seven Methods of Strengthening One's Mind to Counteract Adversities" has already been published. The content includes the articles on "The Wisdom in Directing One's Dharma Practice" from Issues No. 11 to 20 of the "Lake of Lotus".
3. The newly released book on "The Wisdom in Directing One's Dharma Practice (3) - One of the Pivotal Points in Practising the Holy Dharma: The Mysteries and Usage of the Mantras and Sounds" has already been published. The content includes the articles on "The Wisdom in Directing One's Dharma Practice" from Issues No. 21 to 30 of the "Lake of Lotus".





The Essence of Teachings:

Everything Comes from the Mind (8)

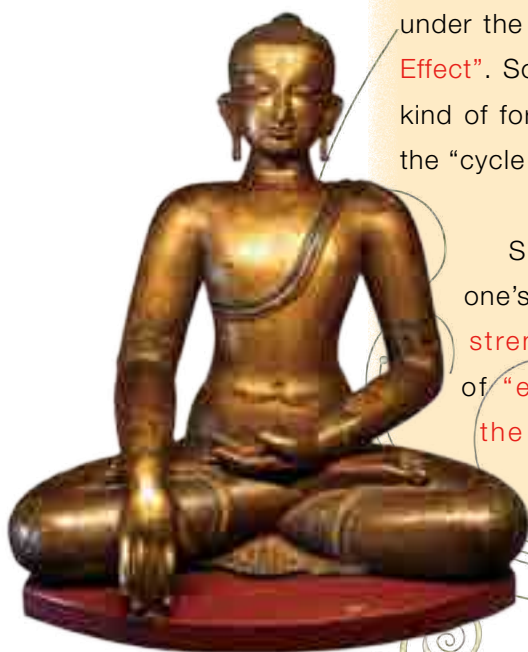
By Vajra Master Pema Lhadren
Translated by Various Disciples



Excerpt of Last Chapter

In order to explain that “everything comes from the mind”, we have to talk about the importance of “mental strength”. Since the “cycle of karmic existence” composes of strong “tractional forces”, which would subject all of us to its bondages, to be drawn into, and under the control of, the tractional forces of the “Law of Cause and Effect”. So, the kind of force we called “mental strength” is the only kind of force that can help us to be released and be liberated from the “cycle of karmic existence”.

Since this kind of force is coming from the function of one’s own “mind”, and that is why it is called the “mental strength”, and is also a sign of “everything comes from the mind”. Furthermore, the “tractional





forces of the cycle of karmic existence” are, in fact, originated from the combinations and permutations of countless “mental strengths”, thus constructing a grand design and blueprint of “everything comes from the mind”.

The “Law of the Cause and Effect”

“Emptiness has manifested in all things” means that all things originate from “Emptiness”, which is simply due to the co-emergence of certain “causes and conditions” that give rise to numerous phenomena, or the formation of

structures. Then, what leads to the appearance of all these “causes”? What, then, are the “main causes”? How does the “manifestation of Emptiness in all things” being induced?

In fact, the “main cause” comes from the “mind”, hence we mention that “everything comes from the mind”. The physicists of quantum mechanics have discovered a basic principle: if you put a thing under observation, it will immediately turn into a “fixed form”. That is the main reason why those beings who, having been dead but have not yet been reborn in the “transitional” (known as the “bardo” in Tibetan) state, would be easily turned into “fixed forms” at any time since the “bardo” state is a state of “instability”.

The Recognition of The Law of Cause and Effect by Scientists

Why is it that those beings who are in the “bardo” state can be easily turned into “fixed forms”? There are many reasons to this, and the most important one is the effects of “karma”. Then what is the composition of “karma”? In fact, it is of the same rationale. When you try to dig into the origin, you will find that the basic origin comes from the “mind”. Scientists have called



such kind of a situation as the “function by the consciousness of the observer” (that is, the Role of the Conscious), that was explained in quantum mechanics.

“Only when something is put under observation, it will then exist. If there is no observation, the matter will not exist”.

(“Nothing exists until it is observed.” by John A. Wheeler)

The quantum physicist Dr. John Archibald Wheeler has discovered that: “The particle of the atomic and sub-atomic world exist in a physical state of statistical probability (that is, does not

yet have a “fixed form”) if not being observed. However, once the particle is being observed by naked eyes, or being measured by instruments, it will bring about abrupt change to the particle, whereby the kind of “conditions” that surrounds it will induce it to become manifested in a certain “fixed form” (that is, being solidified into certain kind of material conditions), thus explaining the idea that “everything comes from the mind”.



The saying by Dr. Wheeler directly explains the idea that “everything comes from the mind”, and is, indeed, the “Law of Cause and Effect” as commonly recognized by scientists. What we call as the “cause” refers to the act of “observation”. It is the kind of “energy” that has been generated from one’s “eyesight” and one’s “mind” which makes the electrons under “observation” to produce changes. The interdependent functions of their tractional forces is the “cause”.

Then, what is the “effect”? The effect is that the “thing” which is under your observation has shown signs of having a “fixed form”. Or else, the “thing” that has been observed by you will change its original “speed, shape and direction” due to the additional energy coming from your “mind”. This is the “effect”. This is the “Law of Cause and Effect” as recognized by scientists..... (To Be Continued) 